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RURAL LIFE

FEBRUARY, 1966



INSIDE:

THE 1966 N.C.R.M. CONVENTION

PRICE - 1/-

RURAL LIFE

ORGAN OF THE NATIONAL
CATHOLIC RURAL MOVEMENT

An Australian bi-monthly devoted to the building of the Australian way of life on a rural foundation. An Australian bi-monthly which believes that this end can be achieved only by the rebuilding of rural communities on a basis of positive, active and dynamic Christianity. An Australian bi-monthly determined to fight every attempt to disrupt the rural way of living.

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FEBRUARY, 1966

"To Restore Christ to the Countryside . . . and the Countryside to Christ."

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RURAL LIFE EDITORIAL

The Convention

A dictionary definition of the word "convention" is an "assembly," especially of representatives or delegates for one common object.

When National Catholic Rural Movement members meet for their Convention in Bendigo at the end of April, they will have the "common objective" of getting guidance and planning for the future in the light of the Vatican Council's decisions on the part the layman should play in the life and work of the Church.

Preliminary details of the Convention are given elsewhere in these pages. They are for the information of all N.C.R.M. members; and we hope that, because of the scope and importance of the Convention, all members will read them.

Having realised how important the Convention is to the future of the N.C.R.M., the next step for members is to make every effort to ensure that the Group to which they belong is represented. There will be much to learn and much to carry back to the Groups to help them in their activities in the Apostolate.

Over the years of the Rural Movement's existence many have given loyal service — generally at the cost of real personal sacrifice — in the work of "bringing Christ to the Countryside and the Countryside to Christ". They have attended Group and other meetings and Conventions when it was not easy for them to do so. They have not looked for praise. Their reward has been the spread and strengthening of what the N.C.R.M. stands for.

That they will carry on the work there is no doubt; but others are needed to come forward and help them. Attending the Convention is a good way of beginning this help. Adequate representation of Groups is necessary and desirable. That can only be assured if proper local organisation is begun immediately.

The N.C.R.M. is "at the crossroads" (to use a hackneyed phrase). Attending the Convention is a way immediately at hand to help plan its progress and direction.

THE N.C.R.M. IN ACTION

The N.C.R.M. is still active in its work for Asian Aid, as these extracts from quarterly reports show.

A good crop

The Axe Creek Group has had a good result from the Asian Aid crop, as this report from Group Correspondent, Mike Collins tells:

Fourteen members helped in the harvesting of our own crop of about 36 acres, which averaged seven bags to the acre. Forty-five acres we had on shares on a quarter share basis averaged 10 bags. Considering the season, this result was very good.

Accounts from the crop are not yet finalised, but the return should be something in excess of £400.

Another item from this Group tells of seven members cutting, baling and carting 250 bales of straw, which the Group sells to the Bendigo Show Society each year.

Holidays for city children

There was a good response to the appeal made by the Daughters of Charity through Headquarters to give under-privileged city children a holiday in the country over the Christmas school vacation. These are among reports received from Groups:

Howlong: Two children were given holidays in the area. Both families who took the children were pleased with their behaviour.

Fish Creek: The Group found a family willing to give five of these children a holiday.

Mirboo North: A family in the area gave one child a holiday in response to the appeal. Other Groups also played their part in what could become a feature of N.C.R.M.

Good work in Mallee region

The newly-appointed secretary of the Mallee Region, John Carty (Tyntynder South) sends news that the Manangatang Group "Lambs for Asian Aid" are progressing satisfactorily. The Nyah West Group has run a "Milk for India" campaign, netting milk to the value of £50. This Group has also approached a number of farmers who have agreed to take 120 sheep. The proceeds of this effort will go to Asian Aid.

Help in the drought

The South West Gippsland Region secretary, Jack Slater, reports that the Leongatha Group and the Mirboo North Group have made substantial contributions towards solving the fodder problem of farmers in the drought-stricken areas of East Gippsland. Mirboo North Group organised a drive which resulted in 9000 bales of hay being obtained. The Leongatha Group's contribution to this worthy cause was 2000 bales.

Maryborough's effort

Terry Long, secretary of Maryborough Group, which has not long been established, reports:

Our Asian Aid crop, which we had on a share-farming agreement, yielded three bags per acre. However, we cut and pressed some of the crop in November and part of this has been sold. A local non-Catholic pressed this hay for us, doing it for his expenses. We appreciated this a great deal.

Although the season was disappointing and the financial result not great, the Group has received good publicity from their venture.

Howlong Group active

Brian Packer, secretary of the Howlong Group reports that so far this year the Group has donated £50 to Asian Aid. The Group has two bales of wool to be sold for the same fund.

Other activities in brief

The Howlong Group conducted its annual drive for grain for the Divine Word Seminary at Lavington. Result was over 80 bags of grain.

At Fish Creek, the Group organised a working-bee to assist in the destruction of ragwort on the property of a farmer who had to go to hospital. Twenty-one men joined in the work.

Nyah West Group assisted a local man who was in ill-health. Members worked his fruit block and took in hand arrangements for the harvest and sale of the fruit.

The Leongatha Group found work for a Dutch migrant with an onion grower in the district. A member of this Group personally contacted by letter a migrant seeking nomination to this country. He will have a house and job available for him when he arrives.

1966 CONVENTION

N.C.R.M. To meet at Bendigo

The National Catholic Rural Movement Convention for 1966 will be held at Bendigo (Vic.) over the three days Tuesday, April 26th, Wednesday, April 27th, and Thursday, April 28th.

This was decided by the Executive committee at a meeting held on February 18. With the theme "The Lay Apostolate and the N.C.R.M." already decided, the committee drew up a tentative programme and suggested speakers (to be approached to see if they can accept the invitation) for a series of addresses to develop the Convention theme.

Following the opening address by the Episcopal Chairman on the Tuesday morning, the subject will be "The Constitution on the Church", the speaker proposed being Fr. Peter Little, S.J. His Lordship the Bishop of Sandhurst (Most Rev. B. Stewart, D.D.) will be invited to welcome delegates in the afternoon.

Subjects for Tuesday afternoon are "The Apostolate in the Local Community" (Rev. B. Gallagher, P.P., South Wagga) and "The Apostolate at Group Level".

In the evening, Rev. Fr. R.D. Markey (Maryborough), who has recently visited the South-East Asian area and India will give a talk illustrated by colour slides on "Asian Aid".

Wednesday's programme opens with Fr. J. Fahey, S.J. (Institute of Social Order, Kew, Vic.) speaking on "The Church in the Modern World". This will be followed by talks on "The Apostolate of Institutions", speakers proposed being Mr. J. Tehan (Maindample) and Mr. T. Long (Maryborough).

Fr. N. Duck (Wagga) will be invited to explain "The Decree on the Laity", at the opening of the afternoon session. Several N.C.R.M. members will then describe briefly how a particular job was done by their Groups — e.g., settling a migrant in the district. Mr. B. A. Santamaria has been asked to address the evening session on "How the Vatican Council has stressed the Role of the Laity in the Church".

The final day will begin with an address on "The Lay Institute".

Following, is a discussion by the N.C.R.M. organisers (Messrs. Paul Wild and Terry Fromholtz) on "Establishing and Maintaining N.C.R.M. Groups".

For the afternoon session, an address on "Northen Development" has been suggested. A suitable speaker will be invited.

After each morning session, a short Spiritual Talk will be given. One of these will be by the National Chaplain (Msgr. Larkins); other speakers suggested are Rev. J. Duffus (Bendigo) and Rev. R.V. Cullin (Rushworth).

The Convention is an "internal" one; but it will be noticed that the programme includes sessions that will be open to the public — Fr. Markey's "Asian Aid" address, for example.

The Axe Creek Group (Mr. B. Fitzgibbon, secretary) is handling the preliminary local arrangements.

A special Convention bulletin is being prepared for distribution. This will contain later information than this article — information re accommodation, catering, halls, time and place of the Convention Mass, and the program as finally arranged.

EXPLANATION

Delay in the publication and distribution of this issue of "Rural Life" is due to the necessity to publicise the 1966 Convention. The N.C.R.M. Executive Committee responsible for drawing up Convention details could not meet until February 18.

— Editor.



MILLIONS ARE FACING STARVATION IN INDIA

By Fr. R. D. Markey

This is one of a series of articles contributed by Fr. Markey to Catholic weeklies. A member of the N.C.R.M. National Executive, Fr. Markey (Maryborough, Vic.) visited several Asian countries late last year. These first-hand impressions of India have already done much to awaken people to their responsibility in helping to feed that country's starving millions:—

Did you eat today? Did you have enough to eat? . . . I did, thank God, and I suppose you did, too. Then you and I should at least spare a thought for those who did not eat today. Let us think of those parents watching their children starve, and there is nothing they can do about it. Their children cry out for food, and there is none to give them. . . .

The Indian Government recently told the world that 12,000,000 people face starvation and that another 100,000,000 will be seriously affected.

Once again the monsoon has failed, and with 80 per cent of India depending on the monsoon the country faces the worst drought for 60 years. Food production, never far above starvation level, is down 15,000,000 tons to 60 per cent of the average production.

Large numbers of people will certainly die unless food can be got to them in time. The death toll could go as high as 12,000,000 — equal to the population of Australia. Who will die? Our neighbours — and we will have to give an account of them on Judgment Day.

Responsibility

These people concern all the world, but are the special concern of Australia as one of the great food-exporting nations. As Catholics, we have an added responsibility because some of the badly-hit areas of India are in those areas served by the Australian Jesuit missions.

When I had the opportunity to visit India last September to see some mission agricultural projects that the National Catholic Rural Movement hopes to assist, the main topic was the approaching famine.

I had some opportunity to see for myself what was happening and to talk to the experts.

I had the opportunity to talk to villagers who were already down to one meal a day, and who said: "We will be hungry by Christmas."

They did not say how they would be before the next harvest — if there would be a next harvest for them.

It made me ashamed to be so well fed among the hungry. Australia is a well-fed nation among the hungry. What are we doing? ..

People have told me that they are sick of hearing about India and its troubles. People as selfish as this might think otherwise if they were the hungry ones and were seeing their children die of starvation.

India's food troubles seem to be always recurring and each time seem to be a little worse.

What are the reasons? First, I can tell you what is NOT the reason: the cause of the recurring hunger is NOT that India has too many people, which is the catch-cry of those who seek an easy way out.

India has far fewer people per square mile than many other countries. Holland, Japan, Belgium and Formosa all have denser population per square mile and yet can feed their people.

Problems

On the admission of its own Government, India should be able to feed two or three times its present population. The causes of the famine can be found in the misuse of resources and in the social, religious and political problems the country faces. Here are some of the long list:—

Land Use: Far too many of the peasants have clung to primitive methods of agriculture which produce little and ruin the land. They need fertiliser, better tools, better seed, wells and irrigation. It takes up to ten times the number of laborers to produce half as much per acre as on farms in many other countries.

Only 30 per cent of Indian land is effectively used. The Japanese method of working ricelands, if applied in some areas, could triple the yield and produce more than one crop a year.

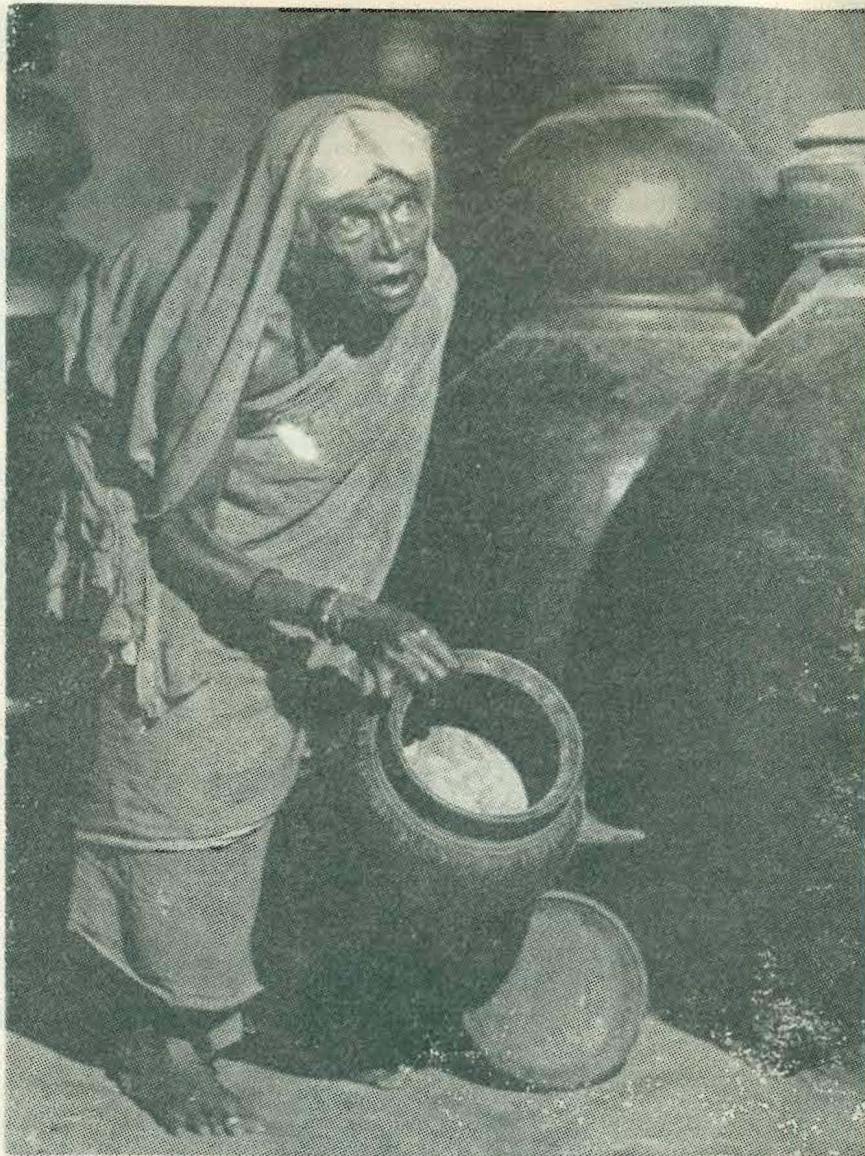
I had the privilege of speaking to a famous old missionary bishop who has spent years studying these problems. He underlined the importance of better farming methods, irrigation and fences to keep out wandering cattle.

It is encouraging to see that the peasants are at last seeing that the old ways are not the best ways, and the Government is making more effective efforts to tackle the food problem. This, however, won't keep people alive this year or the next.

Pests

Social and Religious Problems: Hindu beliefs hamper any attack on the host of pests which eat or spoil half the food that is produced. These begin with the well-known sacred cows and include monkeys, pigeons, rats and so on right down to all manner of insect pests.

The solid remains of the caste system kill initiative and enshrine inequalities. There are the money-lenders with their exorbitant rates of interest, who get control of a man's fields, so that the man abandons his fields, and that much more food production is lost. There are the landlords who swallow up all profit and incentive.



This picture needs no explaining.

There are all kinds of diseases that reduce the ability of its people to work. Hunger itself often weakens the people to the point where they cannot do the hard work needed to relieve their hunger.

Overall, there is a basic lack of basic education necessary for the people to manage their affairs. Far too many of those who are well

educated have the traditional idea that manual work is degrading, and so agriculture experts are produced who do not want to get their hands dirty. They sit in their offices and do nothing that is productive.

Corruption: This curse of all so-called developing countries is all too frequent and extends from the human vultures who make profit from disaster and famine to officials whose first interest is their own rake-off.

A great deal of progress has been made in recent years to remedy these social problems, but it all takes time. We must give them that time by helping to feed them.

After Independence, the Government tended to follow the socialist ideas picked up by the leaders in the European universities of the twenties, and so they concentrated on heavy industry to the neglect of food production. This was particularly bad in the years when Nehru was trying to create his "non-aligned" force in the world.

In his short time in office, Prime Minister Shastri had begun to reverse this. A great shortage of properly trained officials, particularly at village level, and the masses of red tape hamper the Government at every stage.

Then, over all, there is the threat of communist China and the quarrel with Pakistan, which drain off so much of the nation's resources for defence. India has to do so many things and faces so many problems at once! It is easy to stand off and criticise. We must help.

Wheat

What can Australia do to help? First of all, Australia can join America in sending wheat to feed the people in their need. We have been very slow to send anything in the past, and it took a nation-wide campaign by the "Wheat for India" committee last year to send our one and only substantial gift for many years — then we sold India some wheat at no worse rate than we sell to our enemies, the Chinese communists!

Even this little bit was achieved only because the ordinary people did something about it at their local and organisational level.

The Australian Government seems to be willing to do something this year. It will be crying to heaven for vengeance if they don't. (It has been said that we cannot do anything for India because of the drought, but it seems that we still have enough wheat to send it to Red China.)

Help can also be given to help India solve the long-term problems and grow the food that is needed. This is done through the Colombo Plan, through U.N. agencies and by individual Governments.

Help of all kinds is also given by the missions, private agencies and individuals, too. This has to be small and some may wonder if it is just a drop in the ocean, but the drops in the right place can work wonders, and if there are enough of them can make an ocean.

This private aid has the advantage of being personal and immediate and because of this can sometimes do things that the massive Government aid cannot do. There are many organisations and individuals at work. We — you and I — must help."

PICTURE OF A DROUGHT

These extracts from a letter written on December 10th from the New South Wales drought area to N.C.R.M. National Executive member, Mr. Laurie Esler (Mullengandra, N.S.W.), give a vivid picture of the drought and its effects.

Thank you very much from all of us here for the lovely load of hay. Last Monday we unloaded it at Gloucester and without any trouble soon had it in our sheds. Very good hay and very palatable. The last hay we bought back in September was ordinary meadow hay and cost £27 a ton.

Well, not since we took over from the aborigine have we had a drought like this. All you've read, or seen on the T.V., unfortunately is true enough.



Water Carting in a drought.

The last rain here to promote growth was two years ago. At this time in 1963 the weather gradually tapered off — dry summer, autumn and winter, and we went into spring and early summer 1964 dry and cold. The cold of course, stopped the grass burning off and kept water supplies going, but, beyond a few storms in November, 1964 kept dry.

We reckoned we must get the break in February, but last autumn came in drier than ever. In my lifetime here, a dry autumn is unknown but now we had two in succession.

In July our first big break — five to six inches — came and the run-off was terrific. Being the middle of winter, the response of pasture was nil, but the rain filled our empty and cleaned-out dams, flooded the 98% dry creek, soaked the surface and germinated the clover.

Apart from the drought, it was a lovely winter with hardly any frost and not much wind. In September the weather broke in storms and provided our only relief for a few weeks. Then we were back into drought conditions again.

However, since then we've had 160 points in two weeks and we've brightened up a bit. Within a radius of 20 miles, up to seven inches have fallen in storms, but not at our place. A lot of our grass appears to be killed out and paddocks are full of weeds and thistles.

A few factors saved our cattle.

First, the bumper harvest in N.S.W. this time last year; second, the Government loans to buy this fodder; third, at the height of the desolation the Victorian gift hay.

At the very minor distribution point up at Dad's place, eight big semi-trailers (80 tons) were unloaded for local distribution — roughly, we received 100-110 bales each. From the arrival of the first bale cows stopped lying down to die. There was no bad hay, every bale went down, wet or not. This was a remarkable effort by the Victorian farmers — one probably unparalleled in agricultural history. (Not to mention the loads of stock which went back to grass.)

Vast numbers of stock died, but every beast we had we hand-fed and so had only minor losses. Estimated losses from the Hunter to the Manning in deaths, slaughter, loss of calves, sales, etc. were 100,000 head.

The population has thinned. From the very small parish of Krambach, Father Bernasconi has lost 70 Catholics.



What is

THE COADY INTERNATIONAL INSTITUTE?

This extract from the writings of J. Frank Glasgow, Assistant Director of the Coady International Institute, answers the question posed above. It was published in the Information Bulletin of Catholic Rural Organisations, which is now available to N.C.R.M. Groups through Headquarters.

The small college of St. Francis Xavier, founded over a hundred years ago, always was known for its interest in the people of its constituency, most of whom barely eked out a living in the Maritime Provinces of Canada, described by Dr. M. M. Coady as "fresh from the mind of God" yet "rugged as the swell of all the broad Atlantic and its roar."

The story of the adult education program sponsored by the University is briefly this: The pioneers of the program, after study, research and discussion, concluded that the best answer to the problems of the people of the area could be found through education — adult education in particular.

In 1928, the Extension Department was formally established, with Dr. Coady as its first director, to formulate a program of adult education.

Following the pedagogically sound principle that man learns best where his personal interests lie — and his needs determine his interests — the first studies mainly centred around the economic problems faced by the people of Nova Scotia, nearby New Brunswick and Prince Edward Island. Fishermen, farmers, miners, steelworkers, housewives participated in the program and were given instruction according to their vocational needs.

The techniques were simple: the mass meeting, study club, leadership course, pamphlet, newspaper and, in more recent times, radio and television.

The aim of the programme

The program, now known throughout the world as the Antigonish Movement, is based on the principle that the individual is of prime importance. The aim is to help man create a society in which all the

people will be able to develop their capabilities to the fullest possible extent in all areas of activity — physical, economic, intellectual, cultural and spiritual.

There were some successes and, as in all human activity, some failures. By and large, however, the program is working — and in an evolutionary way, in harmony with the ideals and principles of democracy and liberty.

Visitors and students of social problems were attracted to Antigonish with magnetic force. In the late 1930's hundreds came, and they have been coming in ever-increasing numbers since that time.

Some wanted a complete course on the Antigonish Movement in a day, or even a few hours! Many remained from three months to a year to study.

This posed a problem for the University which, in 1959, decided to establish the Coady International Institute as a special department within the University to co-ordinate, direct and expand the international phase of the movement.

Monsignor F. J. Smyth, hailed by the people as the "ideal choice", was named as director. The program at home was continued by the Extension Department, now under the able direction of Dr. J. F. MacNeil.

Many countries have asked for Antigonish-trained men, but the Institute does not have them to send in any number. Besides, it is thought better to train students from abroad at Antigonish, and leave to them the sensitive task of interpreting the movement and its philosophy to meet the needs of their people.

Help in other lands

The Institute, from time to time, has loaned men for six-months to a year to advise and assist in community projects in Basutoland, Tanganyika, Nyasaland, Ecuador, the Dominican Republic and the Philippines. This is in keeping with the traditions of the Extension Department, which sent staff members with community development work experience in many parts of Canada, in Puerto Rico, Ceylon, India and Pakistan.

Students who come to the Coady International Institute enrol in an eight months' course in Social Leadership, or they may come for the five to eight weeks' summer short course.

Most of them are sponsored by the following organisations: Misereor (the German Bishops' Fund for the Relief of Hunger in the World), the Ford Foundation, F.A.O. of the United Nations, the Anglican Church of Canada, the Canadian Bishops' Fund for Aid to Latin America,

Knights of Columbus, Scarboro Foreign Mission Society and other religious orders, the Colombo Plan through Canada's External Aid Office, the I.C.A. of Washington and the International Co-operative Alliance of London.

Students from many countries

Twenty-three students from 12 countries enrolled in the Institute's first full course, 1960-61. The following year 64 came from 24 countries and the applications for the course are increasing each year. To the end of the 1965 summer course, 575 students have been trained at "the Coady" and they have come from 74 countries of the world.

Many racial and religious groups are represented — white, black, brown, Christian, non-Christian, laymen, ministers, sisters, priests. All work together in peace and harmony — a miniature United Nations without the vetoes and the political delicacies that characterise that great organisation.

There are minor conflicts, of course, just as there are conflicts in every human family. But the Coady students take full advantage of what Dr. Coady called "the opportunity to enjoy the delightful pleasures now known to a fortunate few — the warmth of friendship for fellow-men in other lands". And they emerge the richer for it.

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The Positive Aspects of Migration



Pope John XXIII constantly referred to migrants and migration as one of the great problems of the modern world. This extract from a speech he made in August, 1962, to pilgrims to Rome on the 10th anniversary of the promulgation of the Apostolic Constitution "Exsul Familia", is a notable example.

Today's pilgrimage renders homage to the past accomplishments and spurs us to look forward to the future with joyous confidence. We desire above all to encourage the more and more efficacious co-ordination of different activities.

We are facing a continually developing phenomenon. Though it is true that it faces some distressing psychological aspects, which require much comprehension, it is, however, of little use to emphasise the inevitable negative effects; on the other hand, numerous advantages can appear if one faces things clearly and follows resolutions inspired with wisdom.

Emigration is essentially a human affair of vast proportions, the protagonists of which are men and women — that is to say, real persons each having his own will and his problems; persons capable of great sacrifices to attain a more favourable economic situation, ready for all environmental adaptations and cultural assimilations according to the plan of Providence.

Emigration can be considered as a process which supplies living energies that should arrive unimpaired and ready in the countries which receive them. As they bring precious contribution to the economy of the different countries, they should naturally become integrated in them by a harmonious and continuous process and not by a brutal and painful scission.

We have entered, or are just about to enter, almost everywhere into the beneficent era when Christian principles of mutual collaboration and fraternity are applied. No individual or nationality is self-sufficient any longer. Through the great respect which is due to and is accorded to living embodiments of intelligence and strength, old methods are speedily

being left behind and unpleasant terms such as foreigner, homeless and tolerated are on the verge of being eliminated. Emigrants find a second native land in the country which receives them and they become integrated in it through a progressive plan founded on the principle of equality and the same respect that is accorded to native citizens.

Every effort must be made to give the emigrant appropriate religious, cultural and technical preparation. That is what they ask for: a constant and co-ordinated effort to provide the desirable preparation which enables an essential integration in the new residence.

Moreover, outside of the understanding of the authorities and the labour unions which watch over emigrants with particular attention — and we are pleased to take into account the many endeavours undertaken in all countries — the institution of many more centres for apostolic work, welfare, education and recreation, working among themselves, would be efficacious.

In this manner, once the integration process is reached, these endeavours will evolve of themselves towards those which are common to all parishes and dioceses.

Everywhere the necessary contact must be established between the home parishes and the parishes of destination; in the countries of departure there should be appropriate organisations to provide a religious and moral preparation and accurate orientation on diverse problems, according to the information received from countries of new residence.

In the latter there should be a climate of open acceptance; fraternal hospitality, understanding and help must be promoted.

In order to examine these problems, the collaboration of the Catholic laity is useful and invaluable. In this manner, it would be possible to establish an organisation having multiple ramifications, capable of accelerating the integration of the newcomer into the local religious life and into the atmosphere of the new parish, which must open its doors, just as a family would, to receive its new son.



SPIRITUAL TALK

IS ST. PAUL DULL?

"If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or tinkling cymbals."

These are the opening words of the Epistle of St. Paul to the Corinthians, 13, 1-12, read on Quinquagesima Sunday. You heard it, of course, but did you think about it?

Perhaps this article, contributed to "Rural Life" nearly ten years ago by Rev. Dr. Eric D'Arcy, will make you turn again and again to this and other Epistles . . .

"St. Paul was always in the centre of something hectic. Think of the list of his adventures — dripping after shipwreck; escaping over a wall in a laundry basket; being adored as a god; standing on his rights as a citizen.

"He was a patriot — "for my people I would be anathema from Christ"; "I am a citizen of no mean city"; he was a diplomat. "Men of Athens, I see you are religious men, for coming through your city I saw a statue dedicated to the Unknown god"; he was a fire-eater — "God will strike you; you whitewashed wall."

Mind of Christ

"But, above all, he had the mind of Christ, and that is why his letters are never dull.

"Have you ever noticed how often he speaks of Our Lord? Sometimes the name of Jesus appears three or four times in a paragraph. Whether he was being fierce or kinder or just business-like and practical, things made no sense without the name of Jesus.

"And have you ever noticed how much "I" there is in his writings? Even in the four phrases quoted on this page there are four "I's". St. Paul certainly never got impersonal or de-personalised. Some people think that to become a saint you have to make your personality shrivel up. St. Paul shows it is just the opposite.

Broadminded

"Have you ever noticed how he could stretch a point — compromise, if there were no doctrinal point at stake? The Jews wanted the gentile Christians to keep the law of Moses in all its detail and rigour. St. Paul insisted that the old law was gone and a higher and more reasonable one in force. But the Jewish Christians found it hard to give obedience and reverence to uncircumcised bishops; so he had Timothy circumcised.

"You see the same balance and commonsense whenever he handles a case of conscience. At Corinth the meat that had been offered to idols was sold cheap. The gentile Christian said: What harm is there in buying it? These idols just do not exist at all. But the Jewish Christians were scandalised; they thought this smacked of mixing in idol worship.

"St. Paul's solution? Certainly the Gentiles are free to buy this meat and eat it; but let them be careful not to scandalise the "doubtful conscience." "If a mouthful of food is an occasion of sin to my brother, I will abstain from meat perpetually rather than be the occasion of my brother's sin."

They were news!

"Have you ever felt the freshness of St. Paul? Do you realise that these letters were news? Often they were the answers to a series of questions.

"This was his technique. He would go to a city, preach the Gospel, win some converts. Soon he would choose and consecrate a bishop and leave the baby church in his hands. Very often, then, St. Paul would keep in touch with them by letter. They would send his questions to answer, or he would hear reports that would prompt him to write off his own bat. To see a case of this, look at I Corinthians, chapter ii.

"Imagine the excitement when the bishop announced: There is a letter here from Paul. This is the mood in which we should try to read these letters. Try to feel some of the curiosity it would arouse — what will he say? One of them he wrote with one hand bound to his warder in gaol; one of them he wrote almost in a white rage. Could you tell which?

"All this is a (deliberately) scattered introduction to the letters of St. Paul. Start to read him. It will do your heart good."

The Australian Scene

"Like many another bred to the greenery and lushness of the farther side of the grey, dividing seas, he could find no beauty in its dun and arid landscape. It was left to a later generation to discover this: to those who, with their mother's milk, drank in love of sunlight and space, of inimitable blue distances and gentian blue skies. To them, the country's shortcomings were, in time, to grow dear: the scanty, ragged foliage; the unearthly stillness of the bush; the long red roads, running as inflexible as ruled lines towards a steadily receding horizon . . . and engendering in him who travelled them a life-long impatience with hedge-bound twists and turns. To their eyes, too, quickened by emotion, it was left to descry the colours in the apparent colourlessness; the upturned earth that showed red, white, puce, gamboge; the blue in the grey of the new leafage; the geranium red of young scrub; the purple blue depths of the shadows. To know, too, in exile, a rank nostalgia for the scent of the aromatic foliage; for the honey fragrance of the wattle; the perfume that rises hot and heavy as steam from vast paddocks of sweet-flowering lucerne"

— Henry Handel Richardson in "The Fortunes of Richard Mahoney"

THE PROBLEM OF FORESHORE EROSION

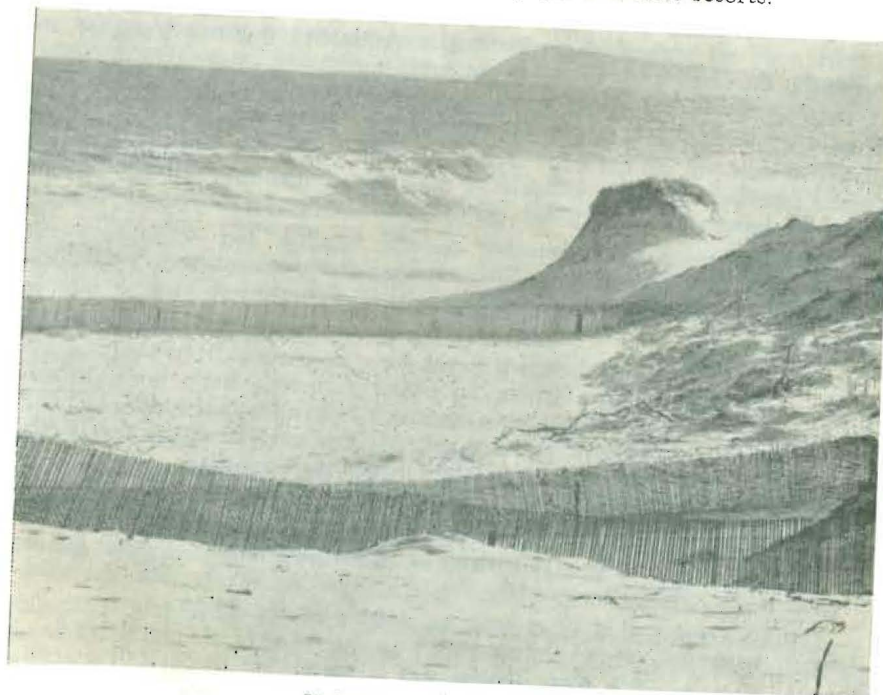
When soil erosion and soil conservation are mentioned most people think of the ravages of wind in the lower rainfall inland areas of Australia or of water erosion due to the denudation of forests or careless land use in other areas.

There is another side to the erosion problem, and its growing seriousness is everyone's concern. It is foreshore erosion which is leading to the rapid deterioration of many beach areas in Australia, particularly those where uncontrolled "development" is taking place.

The Victorian Soil Conservation Authority in its report for 1964-65 makes some forthright comments on the subject.

After tracing its work aimed at engendering "a common philosophy about the development and use of natural resources to achieve conservation of environments to the benefit of the people of this State", the Authority adds:

"The achievements have been impressive, but there is still one significant gap which needs attention. At present the coastal areas of Victoria are being subjected to considerable pressure by people who are anxious to develop tourism and capitalise on the potential increase in land values which are associated with desirable and popular tourist resorts.



Halting foreshore erosion.

Primitive approach

"The approach to these aspects of land use appears to be as primitive as the approach to the development of land for agricultural purposes 80 or 100 years ago. There seems to be no rationale for the decisions about development which appears to be based on the false premises that any coastal area is good for tourism and that any part of the coastline can be developed for that purpose.

"Just as some land is good for agriculture and for grazing, and some can be irreparably damaged if used for such purposes, similarly some areas along our coastline can be used satisfactorily for tourist purposes and some cannot except at an extremely high cost.

"If the State is not going to be faced with many miles of damaged foreshore land as the result of unwise and, at this stage, sometimes unnecessary development, then there is need for considerably tighter control on the initial development of these areas and much better co-ordination between those encouraging these activities and the Authority which is able to advise whether or not development should be attempted at all."

Damage by vandals

In another part of the report, the Authority outlines some of its foreshore activities and mentions its problems:

"Work was carried out at Koonya (Sorrento), Ocean Grove, Wye River, Lakes Entrance and Cape Woolamai. There were problems but growth conditions are naturally hazardous (for vegetative control measures) on the foreshore and the weather at the time of planting and the seasons generally have much effect on the degree of success or failure.

"Public pressure is increasing on the beaches and at Koonya the marram plantings and fences suffered extensive damage from vandalism. This kind of destruction is something which occurs every year at one or more sites.

"At Lakes Entrance bitumen paths were constructed for easier access to the beach; at Ocean Grove, following recurrent high tides, it was decided to erect token fences only on the beach side of the dunes. This proved wise because the tides later stripped the sand from the toe of the dunes where the fences would mainly have been erected. . . .

"Marram grass nursery plots have proved successful. Not only are planting costs considerably lower — one figure quoted is a reduction from £90 to £50 an acre — but there is an assured supply of good quality transplant material."

The Victorian Soil Conservation Authority, in its efforts to ensure right land use has gained the deserved co-operation of thousands of land-holders throughout the State. In its aim of preserving the State's coastline for public benefit it deserves the co-operation of everyone.

The Industrial Scene

PEACE ON THE WATERFRONT?

Over the past ten years and more, the Australian waterfront has seen more industrial disruption than there has been in any other sector of industry; but now the era of stoppages — many of them political and Communist-inspired — appears to be ending.

The stevedoring industry is one point where Australia's economy had come under direct threat from the Communist Party which, through party members and their collaborators, had vital control of the Waterside Workers' Federation, particularly in the major ports of Sydney and Melbourne.

The Communists had recently used this control to pull on stoppages on Vietnam and South African apartheid as directed by their party. These stoppages had nothing to do with the winning of better conditions for watersiders; they were political and — as has been proved on several occasions — organised at the behest of International Communism.

The Vietnam stoppages were particularly dangerous, for they were an attempt to dictate Australia's foreign policy, the direction of which lies in the hands of the Federal Government elected by the people. They were also quite deliberate attempts to sabotage those fighting Communism in South-East Asia — our own troops included.

Australia's top union body, the Australian Council of Trade Unions, banned these stoppages; but the Communists, from their strong position of power and influence in the W.W.F. considered themselves strong enough to ignore the A.C.T.U. (with which the W.W.F. is affiliated), and continue on their way to a head-on clash with the Federal Government.

Virtual anarchy

The situation was one of virtual anarchy on the waterfront when the Government accepted the challenge.

The then Minister for Labour and National Affairs, Mr. McMahon, early in October of last year brought down his Stevedoring Industry Bill. It was far more drastic than most people expected, taking away as it did the right of the W.W.F. to recruit labour and providing for the de-registration of the W.W.F. under certain circumstances.

Mr. McMahon made it plain that the legislation was not directed at those moderate officials of the union who were outnumbered on the union's Federal Council by the Communists and their allies; nor was it

directed at punishing the rank and file watersider. It was designed to break the power of the "militants", who had brought the union to the brink of destruction through their pursuit of Communist policies.

There were cries of "union smashing" and "threats to the trade union movement"; but the legislation passed through Parliament without amendment. The disruptive elements in the union had "got what was coming to them", and, after abortive attempts to stir up trouble and drag in the A.C.T.U. as a shield, they went for cover.

Series of conferences

Following the passing of the legislation, there began a series of "all-in" conferences in which the W.W.F., the Australian Stevedoring Industry Authority, the A.C.T.U. and the employers took part.

Recommendations that will come out of these conferences remain to be seen; but it is thought likely that the union will get more liberal long service leave conditions, a pensions' scheme and other improvements.

That the legislation itself and events following it have shaken the Communist hold on the union became evident when elections were held for the chief executive positions in the Melbourne branch of the W.W.F. These resulted in the rout of the Communists and those who had figured with them on unity tickets.

Significantly, over recent months man-hours lost on the waterfront have dropped to the lowest level for years, and most of the unauthorised stoppages have been due to genuine industrial grievances.

But the fight is a long way from being won. In the Sydney branch and in Federal Council itself, the power of the erstwhile disrupters is still great.

Biding their time?

"Two steps forward and one step backward" has always been Communist tactics, and it could be that they are biding their time. Having held the whip hand in the union for so long, they will not easily let it go, for the waterfront is of tremendous importance in the Communist Party's strategy of maintaining their bases in the major unions.

However, there is every hope that peace will come to the waterfront during 1966.

The average watersider is a decent, hardworking man whose loyalty and generosity to mates who need help is one of his outstanding characteristics. In union affairs he may be too apathetic for his own good, but that applies to many other unionists.

There are signs that this apathy is ending. Watersiders are no longer prepared to see their pay packets butchered to make a Communist political holiday; they are beginning to know their real enemies, and it could be only a matter of time before they isolate and destroy them.



AUSTRALIA

SHAPING RURAL UNIVERSITY

"Riverlander" reports that the Riverine University League has suggested to the N.S.W. Minister for Education that the proposed Riverina College should have the first Department of Food Technology at an Australian university.

The R.U.L. president, Dr. W. A. Merrylees, has urged that this form part of an agricultural science faculty, and also that the college should have arts and science faculties.

Mr. Eric Hoare, chairman at a meeting of the R.U.L. executive held at Leeton, pointed out that, with a wide range of fruit, vegetable and grain processing done in the Riverine area, it would be appropriate for the college to adopt food technology as its specialty.

IRELAND

COMMUNITY ASSOCIATIONS

Community associations, in one form or another, are a notable development in Ireland, particularly in the area around Dublin.

In this area there are a hundred such associations, all of which are doing wonderful work in improving conditions through their active interest in civic and national affairs.

Apart from these associations, there is also established in 15 different parishes in the area the "Community Development Organisation of Ireland", which is engaged in a great variety of activities of a co-operative nature.

WEST GERMANY

CROP PRODUCTION DOWN

West Germany's 1964-65 crop production is the lowest since 1959-60. Wheat mills are having difficulty in supplying current needs and, as a result, imports of wheat may increase.

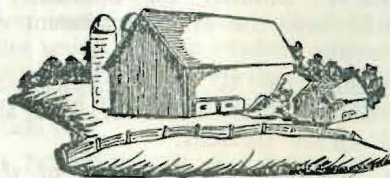
The area sown to oilseeds, almost exclusively rape seed, continues to expand. The Minister of Agriculture has already discussed future Agricultural policy and the European Economic Community crisis with Commission officials.

UNITED STATES

FEWER FARMERS

In the mid-nineteenth century America, rural life meant farm life. There was very little economic activity then in rural America besides that generated by farming. Of the total U.S. population in 1865, three-fourths was rural and practically all that was on farms.

One hundred years later, less than 30 per cent of the population is rural. Today, as the result of the economic development of agriculture and the creation of other industries in rural America, farmers and their families account for less than one-fourth of the rural population.



The Axe Creek Group of the N.C.R.M. has for sale through the Primary Produce Gift Scheme —

**ONE WELL-BRED DAIRY SHORTHORN
HEIFER, JOINED TO BLACK POLL BULL**

Allocation will be made on the basis of NEED.
Liberal terms.

Price and particulars from
K. FITZGIBBON,
STRATHFIELDSAYE (VIC.)
Phone 222

HELPING FORESTRY IN THE PHILIPPINES

The United Nations is unfortunately better known for the political squabbles and recriminations in the Security Council or the Assembly than it is for the wonderful work its various organisations are doing in developing countries.

This extract from the F.A.O. publication UNASYLVA, an international review of forestry and forest products, deals with one angle of that work — in the Philippines.

In recent years the export of wood has occupied third place in the export trade of the Philippines. More than 7 million cubic metres of wood are cut annually, and well over half of the forest production is exported.

Future production is threatened not only by this high rate of forest output but also by illegal cutting of an undetermined quantity of timber, and by shifting cultivation known locally as 'kaingin', which destroys unknown amounts of useful timber.

Forest fires are also widespread, resulting in the destruction of water-sheds, erosion, soil loss, landslides, flash floods and sedimentation of hydro-electric dams.

Wishing to give practical effect to the advice which has been given through F.A.O. and the United States Agency for International Development (US/AID) during the past few years the Government has obtained from the United Nations Special Fund approval of a project to establish one or more pilot areas covering about 10,000 hectares (21,000 acres approximately) in the Bagoio Province.

This project is to be used for demonstration and training in forest management, including forest range and pastures on selected watersheds. The project, to be operated by F.A.O., will be of four years' duration and divided into three phases:

- (a) A reconnaissance survey will be made to investigate the physical, economical and social conditions affecting the selected areas. Maps will be prepared from air survey.
- (b) Detailed surveys will be undertaken and demonstration and training programmes introduced in watershed and forest management, logging and transport, reforestation and farm management. The 'kaingineros', who practise shifting cultivation, will be re-located and assisted in modifying their farming practices.
- (c) The results achieved on the pilot areas will be evaluated and a development plan for similar forest areas prepared, covering also forest protection, forest industries, animal husbandry, wild life conservation, and recreation.

Adjustments in forest policy will be formulated from this experience and the forestry administration reorganised to carry out the new policy. The Government undertakes to enact and enforce the necessary legislation.

Thoughts on Ecumenism

A new year and a new era. The post Vatican Council II era has begun; an era in which the Decrees of the Council, as new leaven, will permeate society.

The Decree on Ecumenism in paragraph twelve states: "In these days . . . all men without exception are called to work together, with much greater reason all those who believe in God, but most of all, all Christians in that they bear the name of Christ. This co-operation should be developed more and more, be it in the just evaluation of the dignity of the human person, or in the use of the various remedies to relieve the afflictions of our times such as famine and natural disasters, illiteracy and poverty.

"All believers in Christ can, through this co-operation, be led to acquire a better knowledge and appreciation of one another and so pave the way to Christian unity." Every sector of the populace has its distinct opportunity to develop this spirit of ecumenism.

Rural people have innumerable opportunities thrust upon them and because they are fewer in number these opportunities become more distinct.

Unity among the general farm organisations is a crying need. Where is the co-operation among all those who believe in God, and most of all, among those who bear the name of Christ? Soil and water conservation is the task of many. Disease control, insect and weed control are not accomplished on single farms. Brother must stand by brother.

At some gatherings there seems to be a reluctance to have an opening invocation. Such prayers in common are certainly an effective means of obtaining grace and are a true expression of unity in Christ . . . "For where two or three are gathered together in my name, there I am in the midst of them." How wonderful! Christ with His people to unite their hearts in common endeavour.

Msgr. John Geo. Weber

Some Belloc Epigrams

Hilaire Belloc, like his equally famous friend and contemporary, G. K. Chesterton, is perhaps best remembered for his prose; but — again like Chesterton — he was a poet whose satirical verse was another facet of his genius.

These epigrams are fine examples of that art:

On Hygiene

Of old when folk lay sick and sorely tried
The doctors gave them physic, and they died.
But here's a happier age: for now we know
Both how to make men sick and keep them so.

★ ★ ★

EPITAPH ON THE POLITICIAN HIMSELF

Here richly, with ridiculous display,
The Politician's corpse was laid away.
While all of his acquaintance sneered and slanged
I wept: for I had longed to see him hanged.

★ ★ ★

On Vital Statistics

'Till fares the land to hast'ning ills a prey
Where wealth accumulates and men decay.
But how much more unfortunate are those
Where wealth declines and population grows!

★ ★ ★

On a Great Name

I heard today Godolphin say
He never gave himself away.
Come, come Godolphin, scion of kings,
Be generous in little things.

Freedom From Hunger Campaign will continue

The Freedom From Hunger Campaign was launched by the Food and Agricultural Organisation of the United Nations in 1960, and it will continue until 1970. It has been highlighted by a World Food Congress in Washington in June, 1963.

Initiated in a spirit of re-dedication to the basic objectives for which FAO was created, the Campaign does not aim at temporary relief of hunger and malnutrition. It aims at their progressive and lasting removal from the human scene.

The activities of the Campaign are twofold:

1. The promotion of a climate of opinion throughout the world in which the problems of hunger and want are discussed, their causes analysed and their remedies sought.

2. National and regional research and action projects designed to accelerate the tempo of development in developing countries and to secure increased production and better standards of nutrition.

The basis of the Campaign is self-help. It encourages less-developed regions to employ the resources of the Campaign to make better use of their own material and human resource. It solicits action projects and it seeks to reinforce and accelerate existing agricultural development programs with modern knowledge and technique, and, where special problems are faced, by special forms of international aid.

FAO provides leadership and co-ordination for the Campaign but the main motive force is provided by national Campaign committees, present in 60 countries. These committees have launched national publicity and information programs and have pledged themselves to back about \$35 million worth of projects in underfed areas.



BRITAIN PLANS TO HELP AGRICULTURE

Late last year, the British Government published in a White Paper, "The Development of Agriculture", proposals aimed at improving the structure of British agriculture to increase its future efficiency still further.

The White Paper, a summary of which is given below, is of particular interest because it breaks new ground in tackling the problem of uneconomic farming.

The Government noted that there were many small farms in Britain, some of which were too small to provide a decent living to their farmers. The Government proposed to give grants to help farmers develop their farms to a satisfactory size and equip them properly.

The Government would offer grants towards the cost of amalgamation of farms, but not towards the cost of purchase of additional land. These grants would be at the rate of 50 per cent of the cost of the necessary works to make an amalgamation successful — for example, fencing, road construction, buildings and so on. Similar grants would be available towards legal costs involved in amalgamation.

Grants would, however, only be available where the Government was satisfied that the farmer would produce a farm capable of providing full-time occupation to a farmer and one other worker.

Prepared to buy land

The Government would also be prepared to buy land suitable for eventual amalgamation which farmers might wish to offer to it. In such cases, the Government would make arrangements to enable the outgoing occupier, if he so desired, to remain in the farmhouse.

The Government would also help those farmers who wished to give up their farms because they were inadequate to provide a reasonable livelihood where their farms were

released for amalgamation under an approved scheme, or by sale to the State.

This would be limited to bona fide farmers who were mainly dependent on their farms for a living and who occupied their farms on the date of publication of the White Paper.

The farmers concerned, if under the age of 55, would be given a grant of £500 stg. plus £15 stg. (£A625 plus £A18/15/- approximately) for each acre released; if over the age of 65, they would receive a life annuity of £100 stg. a year plus £1 stg. a year (£A125 plus £A1/5/-) for each acre released, subject to an undertaking not to engage again in farming.

Farmers between these age limits would have the choice of accepting either of the two forms of compensation proposed.

The Government would also give grants to farmers who wished to co-operate together to get some of the advantages of a bigger-sized business.

Grants would be given to stimulate co-operation in production of, for example, a uniform product to be sold on contract, or for co-operative marketing and promotion. The rates of grant would vary.

Small hill farms problem

The Government proposed also to tackle the problem of small farms in hill areas where there was a need to plan the integrated development of agriculture and forestry. This would be done through Rural Development Boards, which could be set up in appropriate areas to promote and co-ordinate the development of those areas with the assistance of capital grants for essential land improvements.